

Why I Am An Atheist

WHY I AM AN ATHEIST.

Because it is beyond my comprehension to entertain the least belief in the Bible as the word of God, or to believe in the so-called fashionable religion of the past and present century.

Religion being a mere form of belief and being practiced by the greatest rascals and greatest scoundrels on earth, I have no faith in it or its teachings.

I have been so badly treated and cheated and sold by so-called Christians that I have come to regard it as a shield to harbor he and she devils.

I further regard religion as a money devil and it would not be long before it would not be the black hearted money of hypocrites who contribute to its support.

I came to this conclusion by reading the fifth in the Bible, thinking for myself and observation of the past.

J. W. OVERSTREET,
Little Hickman, Ky.

WHY I AM AN ATHEIST.

Born on a farm of liberal minded parents whose ancestry were neither honored or dishonored in politics, religion or wars; nor so far as known, one in either line of kith or kin were ever incriminated for any offense and violation of the laws of the land.

Could walk and talk at a year old, recite the English alphabet at three, and taught to spell and read by a devoted mother and indulgent father in a home where existed to the day of death an agreeableness the equal of any.

Parents that never made a promise to be religious or joined the church, yet met and mingled with all good people in the spirit of kindly tolerance.

A diligent student and reader of the Bible at seven to ten for the information to be gained, but year by year with ever increasing doubt as to the truthfulness of the world and all that was in it.

For the social feature, joined a Sunday school class but only took part in three lessons. Too much of a skeptic to go farther. The organizer made prayer books as fence rails and the money contributed to buy books and disappeared forever.

Thus early being taught to study, think and act from the practices and more honorable side of the things of the world as I came to them; reason and judgment most thoroughly impressed "self" with the fact that the Bible was a mere bagatelle of stories for the kings and priests to fool children, women and men into fear and servitude by worshipping idols of mythical lore. An institution to follow meek blind prejudice or hypocrisy.

L. M. MILLER,
Upland, Ind.

WHY I AM AN ATHEIST.

I will first knock out Mrs. God, else while I am pounding her old man she would very likely belabor me over the head with the family broomstick.

The Bible teaches that man is made after the image of God. If so by a parity of conclusion, as woman was made after the image of Mrs. God.

When old man God had to have a son to carry out His plan of salvation why in the name of horse sense and dog honesty didn't He make love to Mrs. God in regular, lawful and orthodox fashion? But no. He sent His third son to seduce a virgin (with a family of children and a sweetheart), and the result was the present commandments, the Ten Commandments, the young gods and giving occasion for any amount of gossip and scandal in the heavenly court.

At this point I could quote some pertinent scripture, but space and decency forbid.

If the Holy Ghost had had a spark of manhood about Him two sparks of generosity and three sparks of magnanimity, He would have planked down a round hundred in twenty dollar gold pieces, a few blocks of United States bonds and presented Her. I mean the Virgin Mary and her family, with a comfortable residence on a good piece of land. And when the boy had passed comfortably through the high school and academy he would have finished up his education at Yale, with a finishing touch at Oxford. He didn't.

All of which and more prove that there is not, never was, nor ever will be a Mrs. God. The inevitable conclusion is that old man God is and always was a close-listed damned old bachelor. Good-bye, Mrs. God. He hasn't now proved to knock out old man bachelor God in three rounds, with an extra punch beyond the ropes for His many crimes.

We are assured by Christian authorities that there are three essential "attributes" to complete the godhood, to wit: Omnipotence, omniscience and omnipresence. Let us examine them. "By their fruits ye shall know them."

If God has almighty power and if "all things are possible to him" wouldn't he make two hills without a valley between; He can make something out of nothing; He can make a planet round, square and flat; He can make a two-year-old colt in a minute; He could have made man altogether good and thus dispensed with his dubious plan of salvation; He can consult suicide and cause to exist and at the same time be nothing around the virgins (with large families) and minding the legitimate business of a poor and honest carpenter. Even at this late day He could whip the devil out of hell and convert every soul on earth in a second. He hasn't now proved those things except the overshadowing escapade and that is such a whopper that no sane person believes it.

Second Round—If God has omniscience then the Calvinistic doctrine of foreordination and predestination is impregnable logic, for what God knows to be so is so as sure as heaven and hell.

I once asked a Scotch Covenant preacher to give a reason why God damned so many unbelievers and he replied: "Reason a plenty," said he; "God derives as infinite pleasure and as great a revenue of glory from the damnation of the unbelievers and their babes as He does from the salvation of the righteous." And he quoted abundance of scripture to sustain his position. That preacher, afterwards got to thinking that he was one of the predestinated to eternal hell-fire and he became insane.

Reader, if a thousand pages of scripture should tell you that a just and good God is made out of the kind of stuff that takes delight in the eternal torture of the infernal, wouldn't you kick the stuff out of him? I would.

If God has all knowledge and all power He is responsible for all the crimes and sins of man. He is responsible for war and slavery; for the degradation and dependence of woman; He is responsible for all the ignorance, poverty and misery of man; He is responsible for the existence and necessity of a devil and in people's minds a hell. To hell with Him. Over the rope you go.

Third Round—If God is everywhere present He is in the rocks and the soil, in the scorpions and cobras, in you and in me; He is with the victor and with the vanquished; He is in every atom of matter and hell is full of Him. He is in all good and beautiful things and equally in all the bad and deformed things. If all good is God equally so is all bad. The Bible says: "He is all in all." These propositions apply equally, whether He is a body or a spirit. If God is all in all then it is no blasphemy to call Him God or devil, scorpion or cobra, tumble bug or microbe.

And thus it is, every attempt to prove up God's essential attributes proves entirely too much. The regions of reason, fact and science are left far behind, and the promoter of myths plunges into the woods and swamps of the false, the ridiculous and the absurd.

And now old tumble-bug God, I have knocked you hazy into Hades. You may crawl into your little hole of heaven and draw the hole in after you, but before you go I must give you the extra punch.

About 50 years ago a Presbyterian preacher assured me that God's Bible sanctioned slavery and he quoted several texts from the Old and New Testaments to prove it. And I said in my heart, if God and His Bible sanctioned slavery they may both go to hell.

Old God, you are a myth, a creature of the imagination. A good Christian will have a good God and a bad Christian will have a bad god. And there you are, Good-bye, God.

The Atheist has cast out the foolishness of superstition, God and the sacred texts. He is seeking for and accepting truth and science wherever He can find them.

He has torn the shackles from women and from His fellow men.

And thus I am an Atheist.

WILLIAM W. MARTIN,
Mableton, Ga.

TERMS SHOULD BE DEFINED.

This symposium, "Why I am an Atheist," is a good one. Not only will it furnish food for thought to the public, but it will enable the writers to correctly define and intelligently defend their position. The question, Is there a God, the Creator and personal ruler of the universe, together with its seemingly inseparable companion, immortality, has agitated the minds of the human family ever since the first faint spark of reason was developed in the brain. And as a logical sequence to "Why I am an Atheist," we should have a general expression on immortality. There is much misapprehension about the word "Atheist," but when defined as "a disbeliever in God," the Christian God as revealed in the Bible, I accept the title and give as my reason for bearing it that scientific demonstration and archaeological research have entirely disproved the theory of a special creation of the world by Jehovah for a handful of people about 6,000 years ago and historical records show his revelation, the Bible, to be entirely unauthentic.

I am an Atheist because to my mind it is clear that the Christian God is but one of the many expressions of the evolution of the race toward the understanding of that inscrutable, indestructible force which inherently resides in "Nature" that has existed throughout the aeons of the past and will continue to exist in manifold expression from everlasting to everlasting.

Why I oppose the doctrine of the "Christian belief in God," is another question and has been discussed in various articles in The Blue Grass Blade throughout the winter.

HARRIET M. CLOSZ,
Webster City, Iowa.

WHY I AM AN ATHEIST.

Science, Rationalism and Radicalism are greatly handicapped by the bulwarks of quackery, superstition and conservatism. They and their vicararies have to contend with the latter and their vicararies. And while the existence of each is of common origin the attempt at explaining natural phenomena one must negate the other and surely positivism in its broad and all-embracing meaning will supplant that which is false and has no existence.

The disadvantage lies in this: We have to negate the errors of the past and then put forth our theories. Instead of simply stating that which exists and is verified. But the consolation for this is that each is a product of man's development at certain periods and that development, which will undo the work of ignorance, is marching in leaps and bounds.

I am an Atheist, and why others are not is because of this clinging to the past—to what is and has been. I have arrived at the conclusions: The belief in a Superior Being, who has created man and all that exists, is the belief and has originated in man's first steps to enlightenment; but ignorance compelled him to explain a superior force or power, while enlightenment leads me to deny the paradox of creating something out of nothing and whose supposed creator is a creation of nothing and consequently "is nothing." Holding this belief or to be more positive, knowing and understanding this, I resort to research and study to explain the origin and existence of natural phenomena. Denying "nothing" I naturally can see matter and force only manifesting themselves in such phenomena, and while science will certainly add to our knowledge as regards material existence on this earth, I see that it has rendered its service for Atheism already, for science must naturally be inductive and all its work is on the lines of what is and it can not enter into the sphere of what is believed to be.

The materialistic conception of life outweighs the catastrophic and foundationless conception.

This is, in my opinion, the only issue to be decided (all others are of secondary importance) by man.

With Karl Heinzer I believe in "clearing the heavens and then clearing the earth" of masters and tyrants.

Deism justifies and props all inequities among men, while Atheism must abolish them.

S. NINTZ,
San Francisco, Cal.

WHY I AM AN ATHEIST.

I am an Atheist because I can find no evidence that there is a God.

I learned somewhere that "two bodies can not occupy the same space at the same time," and the universe is infinite in extent. How then can God be omnipresent? And what is the use of having a God who is not omnipresent?

I find it as easy to believe that the

universe or matter is self-existent and eternal as to believe that God made Himself (nobody knows when), and the world six thousand years ago. I can find no evidence that Nature was designed by an all-wise Creator. I am convinced that I could have improved upon the cosmic scheme myself if I had been there "in the beginning." For one thing I wouldn't have made mosquitoes and yellow fever, and I don't want to set up in the world-making business a God who couldn't do as well as I could.

Man has said that God would burn His enemies (witches and heretics) eternally hereafter; so He burned them as long as He could here. In the name of God He has instituted that sum of all crimes called war. In the name of God He has built convents and monasteries, taken the vows of poverty, chastity and obedience, shut out love and beauty and joy from life and lived in filth and wretchedness, thinking that by being as miserable as possible here He would be as happy as possible hereafter.

There have been many gods and some of them have greater antiquity than the Jew god. Each is claimed to be the only true god and how are you going to decide which is right? You will be everlastingly punished hereafter if you make a mistake in your selection and I will be everlastingly punished hereafter if I risk the possibility of a mistake.

I will not choose any of them. Atheism says: "The time to be happy is now, the place to be happy is here and the way to be happy is to make o. a. c. s. s. o." Therefore I am an Atheist.

MISS S. E. R.
Bennington, Kan.

WHY I AM AN ATHEIST.

I, the undersigned, deny the existence of a God and Almighty Being and I am therefore an Atheist. Reasons:

If there were a loving Almighty Being that is supposed to have created all, including our own little planet and given it life and existence as to his own desire, He would care for its needs much better as He has the power to do so. Why then should He desert today what He Himself created only yesterday, and causing untold misery to those whom He spared for tomorrow?

Think of Mt. Pelee, Galveston, Johnstown, all bright in our memories; think of the sweet innocent playing children this Almighty and loving God found pleasure in cremating and drowning, while man stood in pity and horror of such deeds. Think of a demon man murdering a happy playing, helpless child and then compare a loving God killing them by the thousands without a moment's warning!

No this confronts me with the regime of a devil instead. But as it is impossible for me to believe in hell or a devil, because we are supposed to have a loving Almighty Ruler over all, I can remain but an Atheist.

Yours for love of truth,
A. M. KRONE,
Cincinnati, O.

WHY I AM AN ATHEIST.

I am an Atheist because the use of reason has made me one; because observation and rational thinking have destroyed every idea of God that the human mind ever produced. We are indebted to those who have preceded us for all the God ideas that continue to force their presence on the world at large, and as other human beings thought God into existence, we have the same right to think Him out; and this is not a hard thing to do.

At one time the world had many gods, but one seems sufficient now for those who assume the necessity of such a being to account for natural phenomena.

In order to have a God that is equal to all demands and occasions, the present survivor of the many that have come and gone in the thoughts of humanity, has been given omnipresence and omniscience; in other words He is made by His human creators to fill all space and to know all things; likewise to possess infinite power. With these characteristics they have gone to the limit and barred out all possibility of any other god for with no room for any no other can exist.

Thought has expanded its power in this last and final god-production and henceforth we can expect no improvement on the present phantom of the universe. Accept this God or none is the ultimatum of the modern god-believer. But I refuse to accept Him or any other. He has been created by thought and by thought we will destroy Him.

The only thing that can give us any idea of God is the manifestations of Nature. And those manifestations must be relied on to reveal His characteristics, for Nature's movements must, from the god-standpoint, reveal His thought and purpose. If we study Nature we see nothing but immutable laws or modes of motion and her movements are so fixed and invariable that a God to control them seems superfluous.

Attraction and repulsion or heat and cold are responsible for every natural movement and they seem to be indestructible attributes of matter itself. So, in these two forces we must look for God if we find Him and in this demonstration seek for His purpose in acting. As it is utterly impossible to go behind phenomena or to analyze force, we can do nothing but theorize about God as the ultimate cause of universal energy.

As far as we can discover there is no purpose in Nature's movements, for she is and always has been engaged in creation and destruction. She builds up but to tear down, she gives life, but to destroy it, and this monotonous and objectless action is all there is to her work. She is neither kind nor cruel from the standpoint of a purposeless work, for intention plays no part in mechanical movements.

If a God was behind her and her actions He would necessarily be both

kind and cruel, for good and evil are apparent in all things from the human standpoint, and that is the one we must look from. The moment we put a God back of Nature that moment we must give purpose to her work, and as no man can discover any purpose, the necessity for a God can not be found.

Theological doctrines give a purpose to Nature's acts, but those doctrines are man-made and they take you into an imaginary world and another existence in order to find it. As we know nothing of such a world and such an existence, we waste time in dealing with such thoughts and get no nearer a solution of natural mysteries.

That matter contains its own potency is far more reasonable than to suppose it emanates from an infinite god, and to account for the existence of such a God with infinite power and knowledge would give us a problem harder than trying to analyze natural phenomena. God would be a greater mystery than Nature for it would be necessary to explain His creation and how He happened to be.

In addition to accounting for the universe we would have to account for a ruler, and back of him ad infinitum would be needed creators. Now then as heat and cold produce all phenomena and they are indestructible attributes of matter dependent on no discoverable god or gods, I see no reason for believing in any, hence and therefore I am an Atheist.

SOLOMON GRUNDY, JR.,
Los Angeles, Cal.

WHY I AM AN ATHEIST.

I am an Atheist for the reason that my experience and observation of life have fully convinced me that there is no God.

I am an Atheist for the reason that the appalling condition of ignorance under which the minds of the great majority of people are enchained even in so-called civilized countries is an indisputable evidence to all candid thinking, enquiring minds that there is no God.

I am an Atheist for the reason that these very things that are represented as emanated from the mind of God and through His wisdom were introduced and appointed among men for their elevation, education, enlightenment and civilization is the curse that has obliterated the light of natural and scientific truth and is a significant fact that should lead all thinking minds to the inevitable conclusion that there is no God.

I am an Atheist for the reason that it is stated that God, the Almighty Creator, abdicated His throne and renounced His prerogative as rightful ruler and protector of the human family and ruthlessly handed over the most vital interests and eternal welfare of His children, the work of His hands, to the tender mercies of irresponsible and feeble-minded men whose only motives for wielding this power were self-aggrandizement and the gratification of the perverted instincts of their nature, and making to the insignificance of a mere figurehead, taking refuge behind the tinseled throne of the "twin cultures," church and State, is an incontrovertible evidence to all candid reasoning minds that there is no God.

I am an Atheist for the reason that when the wily priesthood perverted the truths of Nature and promulgated the audacious and abominable doctrine; that unless they as the mouth piece of God bless all the affairs of the people, their domestic cattle, the seeds intended for planting, yea, and the very ground out of which grew the sustenance of all animal life; and when further in wanton contempt of the purposes of God they proclaimed to the people that except they pronounced their benedictions upon their marital unions and ordained them holy through their ceremonial services, their relations would be impure and unholy, and consequently sinful in the sight of God. When goaded by this added insult offered by the priesthood and the clergy, God remained dumb and failed to refute the monstrous lie, another link was forged in the endless chain of overwhelming and incontrovertible evidence that there is no God.

And when men and women, otherwise intelligent and fair minded, gather the youths, the children, yea, the babies of society into what they are pleased to call the Sunday school and proceed to dwarf and debauch them by instilling into their tender and immature minds the poison virus of the Christian religion that they may be herded into the fold of the church, and thus become instrumental in perpetuating that institution of bigotry, hate and persecution that has ever thrown its dark form across the path of progress and retarded the civilization of the world for these many centuries.

When, I repeat, these foul means are boldly used to poison all the springs of knowledge and to bar out all the light of scientific truth from the minds of these defenseless ones; yet God fails to remonstrate but remains speechless as a marble statue—then the only conclusion at which intelligent people can possibly arrive is the self-evident truth that there is no God.

There are many other reasons that might be adduced; but these are a few of the important and sufficient reasons why I am an Atheist.

HENRY C. ROBERTS,
Bennington, Kans.

WHY I AM AN ATHEIST.

I believe there is no God because neither microscope nor telescope reveals to us the interference of any power superior to or independent of the mechanical action of physical forces called nature. Neither have we any evidence of an infinite, merciful being watching with a father's care, over the creatures of this world where the strong abuse the weak, the rich oppress the poor and all the prayers of our frail race seem wasted on the heedless air.

I believe there is no God because storms and earthquakes, famine and

floods destroy indiscriminately. Innocent, dimpled babes, whose little lives are pure as light, are swallowed by the cruel ocean waves and great and tender souls go down with lifeless things.

"When cyclones rend, when lightning blights,
'Tis naught but fate;
There is no God of wrath who smites in heartless hate;
Behind the things that injure man,
There is no purpose, thought or plan."

I can see no design in nature where life devours life and in its turn devoured by something else. I fail to see the justice of a God where beak and tooth and claw lay ambush for unwary prey.

Nature forms and transforms without purpose or design. She neither creates nor destroys. She forms and destroys with equal thoughtlessness. Nature is an eternal circle in which the end joins the beginning and the beginning is laboring toward the end. With the universe there is neither past nor future; it is neither going toward anything nor from anything, but with it all is present. What we call time is only the relation of parts to parts.

The secret of nature is sealed in the mystery of infinity. A First Cause is as impossible as a beginning to eternity. There was no beginning and there will be no end; all that is has always been and always will exist. What we call causes are the effects of other causes. All nature moves in an eternal circle and no death can break the endless chain of causes and effects.

Death is not destruction, it is only transmutation and changes naught but time and space. From death new life emerges and from decayed and lifeless things the roses grow and bloom. The forces that form the hills and seas and hold the stars in space are the same forces that are working in the poet's brain.

In the universe there is nothing exhausted nor lost; neither force nor matter nor motion, hence, nature is self-sustaining and requires no re-creating power from without.

JAS. P. RUSSELL,
Gilmore City, Iowa.

WHY I AM AN ATHEIST.

I do not believe that there is a personal, omniscient, omnipotent, supernatural being called God, that made the worlds and all that pertains to them, and that takes notice of every human being and blesses or curses them as he thinks they deserve, because I have no evidence that would be accepted as testimony in any court of justice that such a being exists.

All the religions of the world that claim the existence of such a being, and whose special province it would be to possess a true knowledge of His existence, do not present plain, conclusive and unquestionable evidence of the existence of such a being.

The nature and wants of the human race present no such evidence. The geography of the earth furnishes no evidence of the existence of God. The astronomy of the heavens furnish no evidence. The laws and regulations of nature furnish no evidence. Night and day, sunshine and shower, winter and summer, spring and autumn, cyclone and drought all come in their proper time, according to the laws of nature and not as special providence to bless or curse the human race.

Neither geology, chemistry nor any of the sciences known to man furnish any such evidence. The so-called evidence furnished by the Christian Bible is absurd, ridiculous and unbelievable to all honest, intelligent, thinking people who have taken on the pains to examine for themselves.

As the light of civilization advances the belief in God diminishes. History shows us that the belief in God was most prevalent among mankind during his most ignorant and benighted stages. Look over the world today and we find that religion and the belief in God are strongest among the most ignorant and unthinking people.

These nations that are most advanced in science, literature, research and invention give the God idea less thought and attention than those that are groping along under the darkening and oppressive pall of religion doing comparatively nothing for the advancement of the world and the betterment of mankind.

JESSE RUSSELL,
Hardyville, Ky.

WHY I AM AN ATHEIST.

I am an Atheist because I cannot conceive the necessity, may even the sense of being anything else. If the conception of God, or a Supreme Being, would add anything to the welfare of mankind, would reveal the impenetrable secrets in nature, would produce one scientific discovery, I would be among the first to embrace a belief in the God.

The monotheists, Jews, Mohammedans and Christians (the latter monotheists with variations) derive their idea of a God from the Pentateuch. The prophets and the New Testament are but adjuncts to the five books of Moses. The masses of people usually accept Moses as the author of the entire five books; and yet, Moses does not make his appearance until Exodus, the second book. He describes minutely a period of thousands of years from the "birth" of Adam till he, Moses, arrived at an age of understanding.

Whence his knowledge? No claim is made of inspiration until Moses spends forty days and nights inscribing the Ten Commandments. Without inspiration, without even reference to tradition, Moses tells us of floods, of murder, of lust, of deceit, of confusion, of destruction, of wars, of wrestling matches between man and speak, of love stories, of slavery, of dreams, and what not? A book, Genesis, that does not contain a scintilla of useful information; does not convey one moral precept.

On the contrary. It is replete with crime from the time Cain slew Abel until the brothers plotted to kill Joseph.

seph. I have read that book, say thirty years ago and am writing without reference to it. What depicts most prominently to my mind? The snake, the curse, Cain's murder of his brother, again the curse; Abraham's lying about his wife being his sister; God telling Abraham to burn his son alive; Isaac trying to beat nature by painting stalks to get variegated cattle; Jacob pulling Esau's leg and conniving with his mother to beat Esau out of his birth right; then Joseph's flirtation as the climax.

And because the author of that compendium of murder, theft and deceit attributes the creation of the universe to a dual God—Elohim—plural noun, we are supposed to say, Amen.

And now to the "word of God," the real thing, the inspired, from heaven, the logos, the decalogue, claimed by most clericals to be the very foundation stone of civilization. Analyze the first three commandments. It is a braggadocho of the God himself; of a jealous God; of thou shalt not have another God besides me; of a bragging six days work God, who made heavens and earth in these six days.

And what does Moses tell us in the other commandments? Anything new? Anything that requires to be told? "Thou shalt honor thy father and mother." Is this new? Does the calf follow the cow? Does the hound lick his master's hand? Isn't the canine more faithful to his master than even some children to their parents? And have they the blessing of the commandment?

"Thou shalt not kill." Anything new in that? Does the lion kill except to devour, to appease his appetite? Does man not kill animals (if only animals!) to appease his appetite? Neither beast nor man kill except for self preservation and for revenge.

"Thou shalt not covet." Moses was a damn fool when he said that. It is in the beast to covet and is in man. And the ones who are more jealous of each other than any other class of people, are the preachers.

And so we see that after all the "word of God," the decalogue is not much after all. It does not contain one moral advice to go good, to extend charity to help one another, to love one another; in fine, to strive to promote happiness for humanity.

I said before that God in the original is Elohim—a plural noun. There is another word used in the Old Testament. That word consists of four letters: The first two signify the feminine gender, the latter two, the masculine. Hence, this other name for God is also in the dual form. And yet, we speak of one and only one God!

The belief in this God is primarily based on the teachings of this book—Pentateuch, the book itself and its masterpieces, the commandments, being absurd (putting it null) from cover to cover.

Let us assume that neither the Old nor New Testament had ever been written. Let us say that the God idea is not acquired from reading the Bible or hearing sermons; that it is part of man, that it is within us (not innate, however); that we cannot account for our belief in a God, but belief we have.

I am taking the most favorable premise from the believers' standpoint. Then what? What has this fifth wheel ever accomplished? Don't tell me "he created heaven and earth." We have, by mutual consent, discarded the Bible. We have presumed the book not to exist and have admitted, for argument sake, that the belief in a God is within us.

To revert. What has this God done for us that we shall "worship" (whatever that means) him? What is he doing for us today? Does he show favor to the believer as against the unbeliever? Does he shield the innocent more than the wicked? Does he reward the good and punish the bad—now and here? Does he invent or cause to be invented labor-saving machinery for the benefit of his children? Does he watch his flock and avert floods, earthquakes, catastrophes and destruction? What does he do for us any how?

Have you ever heard of an inventor claiming a vision or inspiration as the cause of the invention. Our printing presses, our steam engines, our appliances of electricity, our wireless telegraphy and the hundreds of thousands of other valuable inventions have been brought out by man, without "divine" inspiration or assistance. Then why a God?

I forgot to say when speaking of the two names for God in the old Bible as being in the plural form that there is another name besides Elohim and Inlv; that name is Shal, also in the plural form.

Is there a God? Do the heavens and earth proclaim his glory? In other words, is God manifest or has he manifested himself in nature, in the creation? Let's be honest with each other. We know that every part of the terrestrial sphere is governed by man; we know we need no God for this mother earth. We do not believe that the celestial planets are inhabited. If any of them are, we have a right to presume that they also are governed by their inhabitants, without the aid of a God.

We know that man creates every-

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